

present behind the lines; LaCocque even interrupts the flow of his writing to refer to a source he just discovered in the midst of his argument (233). Certainly the book and the thesis it carries will raise questions and objections, especially in regard to the issue of incarnation and the divinity of Jesus. The contrast between the Jewish Messiah ascending and the Christian messiah descending (276), which is drawn by Martin Buber and which LaCocque seems to endorse, is not convincing. For Christian tradition knows “messiahs ascending” (see Arianism and the endless “demythologizing” discussions since Bultmann), just as Jewish tradition attests to “messiahs descending” (see some Jewish mystical and rabbinic traditions, and consider Abraham Heschel’s reflection about that downwards movement of revelation: “The Bible is not man’s theology but God’s anthropology” [*Man Is not Alone*, 129]).

Yet, beyond these disagreements which pertain to the technical or theological discussion, vital lessons will hit even on the personal level, just as the one the lawyer learned from Jesus; he had no choice but to cease being preoccupied with himself, “and instead turn toward the suffering of others, all those human beings, Jews and Gentiles whose faces beg, ‘do not kill me’” (130). Significantly, LaCocque concludes his book with Martin Buber’s *Two Types of Faith* with which he had started. His lament, that was implicit throughout his book, is to deplore that Christianity cut its “moorings with Judaism” and thus “lost its virginity and began an incipient pagan mythological ideology.” For LaCocque it is this fault that has delayed the coming of the true kingdom of God (277).

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Land, Gary. *Historical Dictionary of the Seventh-day Adventists*. 2nd ed., Historical Dictionaries of Religions, Philosophies, and Movements. Lanham, MD: Rowman & Littlefield, 2015. xxvi + 471 pp. Hardcover, US\$116.00.

Gary Land was professor emeritus at Andrews University when he passed away on April 26, 2014. Beginning in 1970, he taught in the Department of History and Political Science at Andrews University and served as chair of this department from 1989 to 2010. Throughout his career he edited and published numerous works relating to Seventh-day Adventist history, including his service as a founding editor of *Adventist Heritage: A Journal of Adventist History*, his edited volume, *Adventism in America: A History* (1986; rev. ed., 1998), and a variety of authored and coauthored works, including *The World of Ellen G. White* (1987) and, with Calvin W. Edwards, *Seeker After Light: A. F. Ballenger, Adventism, and American Christianity* (2000). Most recently, Land completed three final works, including two biographies: *Uriah Smith: Apologist and Biblical Commentator* (2014) and *Ellen Harmon White: American Prophet* (2014), the latter of which he edited with Terrie Dopp Aamodt and Ronald L. Numbers. Land’s *Historical Dictionary of the Seventh-day Adventists*, 2nd ed. (2015) was his last published work and is the subject of this review.

The *Historical Dictionary of Seventh-day Adventists* is laid out in typical dictionary style, with more than 560 entries organized by each letter of the alphabet. There are, however, some additional features, including a brief “Chronology” (or timeline) of Millerite and Seventh-day Adventist history (xxi-xxvi), a short “Introduction” (or overview) of Seventh-day Adventist history (1–9), and a selected “Bibliography” with an accompanying historiographical “Introduction” to the provided source material (381–469). In relation to its first edition, Land’s revised *Historical Dictionary* contains about 80 new entries and updated church statistics, as well as a number of corrected mistakes.

Land’s broad range of knowledge regarding Seventh-day Adventism enabled him, as the sole author, to produce an impressive dictionary that is written with a non-Adventist audience in mind. It took years of experience and research to produce such a work. Each of the entries is short and to the point, yet very informative. In addition, Land’s nine-page overview of Seventh-day Adventist history, which serves as an introduction to the book, is excellently written—a miniature masterpiece. The author truly captured the essence of Adventism and Adventist history in these few pages.

This *Historical Dictionary* is currently the most up-to-date dictionary of the Seventh-day Adventist Church, outpacing the denominationally published, multi-authored, two-volume *Seventh-day Adventist Encyclopedia*, 2nd rev. ed. (1996) by some twenty years. In addition to updated facts, in essentially all of its entries, the *Historical Dictionary* adds many new topics of interest, such as the “Cinema,” “Internet,” “Sports,” or “Politics.” Land’s work also stands out due to its specific focus on the neglected arts (and artists), with such entries as “Art,” “Literature,” “Radio,” and “Television,” or the “Wedgwood Trio,” “Jaime Jorge,” “Nathan Greene,” and the “King’s Heralds.” The *Historical Dictionary* also includes numerous current figures of importance, such as Ben Carson, George R. Knight, Dwight K. Nelson, and Ted N. C. Wilson. In addition to these contributions, Land incorporated several entries on independent organizations related to Seventh-day Adventism. For example, there are articles on a variety of entities such as “Seventh-day Adventist Kinship International,” “Your Story Hour,” “Weimar Institute,” and the “McKee Foods Corporation.”

Though Land’s *Historical Dictionary of the Seventh-day Adventists* is an excellent sourcebook, it is virtually impossible for any such work to be without flaws (as Land himself acknowledged [xiii]). Aside from some general mistakes of fact (perhaps typos), there are also some entries that should have been included. In general, the dictionary needs to have a more international focus, especially since the Adventist Church is now predominantly non-American. Also missing are some important educational institutions such as Babcock University, Seminar Schloss Bogenhofen, and Canadian University College. In addition, Eric B. Hare certainly deserves an entry, as well as the Generation of Youth for Christ (GYC), the latter of which was not even acknowledged in other related entries, such as “Children and Youth.” Perhaps the most surprising omission, however, is the absence of an article on Jesus Christ.

Since Land provided an entry for “God” and the “Holy Spirit,” this oversight is stark. Though there is an article on “Christology,” it cannot be viewed as an appropriate substitute for an article on Christ himself, since the other two members of the Godhead are included by name.

Since several significant events have occurred in the Adventist Church since the *Historical Dictionary* was published, a revised and updated third edition will be necessary. To name a few examples, the *Adventist Review* has become a monthly periodical (rather than weekly), the Review and Herald Publishing Association has ceased to operate as a printing press, the Institute of Archaeology at Andrews University began excavating an early Christian site in Sicily in 2014 (as well as maintaining its dig in Jordan), Ben Carson has unsuccessfully run for president of the United States, and more than 100,000 people have been baptized in Rwanda after a major evangelistic campaign in 2016. Since Land has passed away, the publisher will need to secure a new author so that the work can be continued.

Though Land’s *Historical Dictionary of the Seventh-day Adventists* could be improved in some ways, it is important to stress the significance of this publication. Land has presented Adventism and Adventist history well and has created an important reference tool for interested persons. His perceptive interpretation of people and events stands permanently within Adventist historiography; the *Historical Dictionary* is a credible sourcebook and will remain useful for years to come. Likewise, Rowman & Littlefield is commended for publishing an excellent volume that “will remove some of the mystery” of Seventh-day Adventism through Land’s well-informed inside perspective and ability to write “in terms that can be readily understood by outsiders” (xi). In short, Land’s *Historical Dictionary* receives my full recommendation.

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Laycock, Joseph P. *The Seer of Bayside: Veronica Lueken and the Struggle to Define Catholicism*. New York: Oxford University Press, 2015. xii + 250 pp. Hardcover, US\$31.95.

Joseph P. Laycock currently serves as assistant professor of religious studies at Texas State University. He has authored three books, including a novel, titled *Vampires Today: The Truth about Modern Vampirism* (Praeger, 2009), the book treated in the present review, and his most recent book, titled *Dangerous Games: What the Moral Panic over Role-Playing Games Says about Play, Religion, and Imagined Worlds* (University of California Press, 2015). In addition to these works, Laycock has published a number of articles in various academic journals, primarily on subjects that reflect his interest in paranormal activity, Zen Buddhism, or vampirism.

The present work under review, *The Seer of Bayside*, is outlined with seven chapters that chronicle the history of the Baysider movement (a divergent Catholic group that began with a prophetess named Veronica Lueken, in response to Vatican II) up to the present time. The first chapter provides the framework for Laycock’s work by building upon Benedict Anderson’s